Pasted in from aR p 120-1
respondent

Kaffi I-290

Umtata.
S. Africa.
24 Jan! 1896.

1149

1480

My dear Mr Tucker

In replying your letter (circular) of October last, I would ask for a grant for (89) equal in amount to that given for the current year. viz £3530.

You will see by our drafts and the letters of [illegible] a part

Bandile Mission [illegible]
yet has been allotted to the native workers and to part to Mr. Lader who has the oversight of part of the district intended to be included in the Bandile mission. This has been caused by our not having obtained Ed. a Priest for that mission.

Indeed we are sadly in want of men European clergy. men of power, who can manage a district of 50 or 60 miles square with the assistant clergy and catechists

24

Pasteur from AR p 120-1
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24

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Kaffr I-290
1149
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Umtata.
S. Africa
24 Jan! 1896.

My dear Mr Tucker

In reply to your letter (circular) of October last, I would ask for a grant for (89) equal in amount to that given for the current year viz £3530.

You will see by our drafts and the letters of advice which have accompanied them, that during the last year 1895 the whole of the grant for the Basuto mission has not been taken up: a part of it has been allotted to the native workers and a part to Mr. Lucas who has the oversight of part of the district intended to be included in the Basuto mission. This has been caused by our not having obtained ed. a Priest for that mission.

Indeed we are sadly in want of men European clergy, men of power, who can manage a district of 50 or 60 miles square, with the assistant clergy and catechists

24

1151

1151

scattered among the 20 or 30 stations.
Such a man is wanted for Tabwa Idu-
-tywa, (now vacant by the refusal of
Rev. Read to occupy the parish as
now divided.) and for the Baraba
mission.

Besides these we are in great need of a Priest for Pondaland East, who while carrying on an oversight of the little mission begun by Mr E.H. Booker, will be able to minister to the large num-
ber of Church (Cape Province Refugees) (300 or 400) in that Country.

This man should be a specially qualified Priest, able to deal with young men. This country is large 4 or 5 times the area indicated above, tho' the stations are few. To myself this country is a source of anxiety and a severe tax on my bodily powers. I have visited it 3 times since last June, and though every where

25

I experience great kindness, it is 1153
a burden; throughout the diocese
~~in the country~~ you will remember we have no railways, and the
roads in bad weather almost exclude the
use of wheeled carriages. Will no young
able bodied young Priest volunteer? The
sphere is intensely attractive, to one who
could give himself to it: both sides of
it the white and the black flock, are al-
most unique, on the one the last trodden
of our civilization, the young men of our
upper and middle class in England
cast upon the world, to rough it, body
soul and spirit; the other the savage
who 3 years ago, never shrined except armed
now with his foot on the lowest rung
of the ladder, with no one to warn him
of the dangers of the ascent: there is
tens of thousands. Can you not help
us? One of the Junior clergy associations,
is not this a call to some of them? I know
men in England look for the border line

which seperates the Slums from the 1155
richer parts of London and teach us
how the border line with the dark
side of our civilization, I say "God-
speed: there is a cause", but is there
not one to come out to this more need
ful work?

Baker I write this, feeling the burden of a
work becoming too heavy for me. I have
so many patches where I feel wanted,
~~could~~ called to the inadequateness of
the clergy. Whether it be the quality
or the quantity of the men which is de-
ficient. I am this in Kobstad for
Holy week and Easter, hoping through
Pondoland E-ly. but after that
I have to keep through Zululand (Mesrs
Rees Rev A Cook is temporary charge)
Butterworth, S Natal, Cala all
Saints: confirming &c. Sutherland;
Archbp Mr Callaway is in England
his health very much broken. Mr

1157

Sutton of W. Parkland is anxiously looking for a young Priest to help him & resignation
& save him from an entire break-down.

The cheering prospect of an increase in vitality, is chiefly marked in Bombay and where Rev. John Kaba, a native Priest, is against many adverse circumstances. really getting a firmer hold of the people, and a wider influence.

In selecting him and his work for special notice I do so without any undervaluing his fellow Companions; Archdeacon Chamberlain work at Ahmednagar is serving most decidedly, Mr Tador's work at Ahmednagar is strong and is spreading. Canon Waters' among the Zenana both at Ahmednagar, is most cheering and hopeful. Mr Ley is doing generous service in the absence of his chief Canon Callaway, among Black and white. Archdn Cooke's Reports show a strong hold of the people £115. having been raised by subscription from native Christians, besides offerings. all this shows life, but one notices more

readily the spark. Where no light had been before, there the shining lamp which was lighted long ago. The same rule

The makes me make much of the new work of Parkland & DW: which, while it encourages, makes me so anxious, by reason of the want of Christ to carry it on.

God grant the supplies may come during the current year: He can not failed us so far indeed, and we are thankful.

I intended while repeating my thanks for the additional £200 for this year, for new work, drawn last year for this present time, I would request that an additional £50 be placed (out of that block sum of £1000) at my disposal, for the current year, in order to meet the work which is opening; I venture to think the Society may see their way to accede to this, as it has been made in a

29

1161 1161

Y.

Lamps seen in 1894. I am aware that
the will shorten the period over which it
extends.

I subjoin a few particulars which
may interest you of recent changes &c
in the district.

Our ordinations have been three in
number. N.C. Logan of Dorchester College
B.A. ordained at Trinity, with
Joseph Magee, now at Carleton, at
Ultimately to Portland W.
and Arthur Cox ordained to the Presb-
yters in Advent.

I am
My dear Mr Jaden
Yours truly
Francis Kingdon
Bishop of Ottawa

Bishop Anderson.

30

Gd Barnardo; I do not think
She will mind.
be have a very strong
man = Tudor Jones
Jane, called from
Winnipeg.
I am
His assistant
Brandon
Bx 511

Upsala
8 April
Feb
1896

1163

SC

8059

Kaff: II 292

My dear Mr Tucker,

I am sending off by my Lay-
Secretary, a Mr J. C. Mackay, who keeps
a store in our little town, an 'abstract' for
our annual statistical report. I have told
him that I am sending you a circular
letter. The reports from the various parishes
are made up to our present arrangement
to the end of the year: and we cannot get
them all in much before Easter, formerly they
were made up to Easter. Our present
plan has proceeded upon 1894
statistics, or to hopelessly late.

I do not think it is any use to make
remarks on the figures, as they are now
so old. I was intending to say that we
shew an increase in money raised locally
an increase which I hope will be shewn
again

this year shew our efforts for 1895
have come in. I note that our numb
of communicants has apparently diminis
while the number of Churches has i
creased, and there has been a good numb
of confirmations. This as I think I
have told you already has been occa
sioned by the teaching and of a good
many married Christians, who had
while prospering themselves have fallen
into complete neglect of their duties as
church people, this class will never be
quite extinct; and further by it
drawing tighter the cords of discipline
especially in the way of excluding from
church privileges those who persistently
neglect to pay church dues; a tighte
which I am thankful to say has had
a beneficial effect: what would rem
dis among white people, there is a whole
some discipline among natives. The practi

of the Wolfgang is that each member must pay up before he gets his ticket, which is the best & truest communion; this custom works admirably amongst them, but would hardly be consistent with Church traditions; hence we are often at a disadvantage; as belligerence is older by many years than the Church in these territories.

I do feel that the words which I read in your printed circular are not what-at least those I mean which refer to reflect in standing upon your work. Considering the very little & generous support given to this district, during the past 10 years, together back no further, and the very liberal confidence shown in us who administer your funds, but with our hands so fettered, and at the same time with the very easiest conditions, no cavilling jealous questions asked, as to their expenditure, - I do feel that I, for one, have been remiss. I am inspiring the duty on the clergy some of whom I find make reports quarterly, as they should.

As to outside aid, which does not come through the Society. We receive regularly

this year shew our efforts for 1895
have come in. I note that our numb
of communicants has apparently dimini
while the number of Churches has i
creased, and there has been a good num
of confirmations. This as I think I
have told you already, has been occa
sioned by the awakening out of a good
many nominal Christians, who had
while prospering themselves, have fallen
into complete neglect of their duties as
church people, thus cast will never be
quite extinct; and further by the
drawing tighter the cords of discipline
especially in the way of excluding from
church privileges those who persistently
neglect to pay church dues; a tightening
which I am thankful to say has had
a beneficial effect: what would now
be among white people, thus is a whole
some discipline among natives. The practice

of the Wesleyans has is that each member must pay up before he gets his ticket, which is the reason why they are punctual; this custom works admirably among them, but would hardly be consistent with Church traditions; hence we are often at a disadvantage; as the Organization is older by many years than the Church in these territories.

I do feel that your the words which I read in your printed circular are not with-out reason those I mean which refer to neglect in sending reports of our work. Considering the very little & generous support given to this Society, during the past 10 years, together with no further, and the very liberal confidence shown in us who administer your funds, but at our hands so punctually, and at the same time with the very easiest conditions, no cavilling jealous questions asked, as to their expenditure — I do feel that I, for me, have been remiss. I am inspecting the duty on the Clergy some of whom I find make reports quarterly, as they should.

As to outside aid, which does not come through the Society. We receive regularly

from the Scottish Church £600. besides gifts in money - clothing &c. which help individual Missions; and besides these we receive from £200 to £300 a year from friends in England for our dioceses and besides help to individual Missions from friends chiefly of the Missionaries. I do not know how you regard the help, for my own part, I welcome it as it seems exterior aid to the Missions of SPG. and a strengthening of the work of the Society. For instance last year I received £350 from Scotland for building in Pondoland that is being spent gradually on your Missions in Eastern and Western Pondoland. Mr Sutton of S. Barnabas is hoping with my help to collect people at home in the Mission in Pondoland & the gifts that come will be spent on the many incidental expenses of an increasing work, which is distinctly SPG. I write this to explain a letter I sent to the 'Guardian' in January, backing Mr Sutton's appeal

Mr Sutton a staid active hearted. I was telling my daughter the morning of the head to me up

1167

Umtata
S. Africa
May 23.

16815
96

The Secretary
S.P.G.

Dear Sir

I am uncertain whether
I have written to say that the
stipend of Rev W.G. Stead is
no longer due from that diocese:
for the last 4 quarters it has been
paid to him direct from your office
His current quarters draft will be
drawn by us less to the full amount.

I am
Dear Sir
Yours faithfully
Bramley Key. Bishop of Zambesi

from the Scottish Church £600. besides gifts in money - clothing &c. which help individual Missions; and besides the two I receive from £20 to £30 a year from friends in England for our dances and fancy bazaars. help to individual Missions from private chests of the Missionaries. I do not know how you regard the help, for my own part, I welcome it as it seems External aid to the Missions of SPG - and a strengthening of the link of the Society. For instance last year I received £350 from Scotland for Missions in Parkland there is hence a great gradual decrease in your Missions in Eastern and Western Parkland. Mr Sutton of S-Barnabas in Regina asks my help to interest people at home in the Mission in Parkland I & W. Have he gifts that come with be spent on the many incidental expenses of our increasing work, which is distinctly SPG-. I wrote them to explain a letter I sent to the 'Guardian' in January; tracing Mr Sutton's appeal Mr Sutton a still active head. I was telling one daughter the morning of he had to preach

1167

Umtata
S. Africa
May 23.

16815
96

Sub Secretary
S.P.G.

My dear Sir

I am uncertain whether I have written to say that the stipend of Rev W.G. Stead is no longer due from the diocese: for the last 4 quarters it has been paid to him direct from your office The current quarters draft will be drawn by us less to the full amount.

I am
My dear Sir
Yours faithfully
Bransby Key. Bp of Natal

Lett 32962
96

St. Johns

A

# FORM OF APPLICATION FOR S.P.G. GRANTS-IN-AID FROM THE MARRIOTT BEQUEST FOR:—
## A CHURCHES; B HOSPITALS, COLLEGES, OR OTHER PLACES OF EDUCATION *(For "B" see over).*

1169

*(To be returned so as to reach the Society, 19 Delahay Street, Westminster, by* ***February 1, 1897.****)*

**N.B.—The Marriott Bequest, from which the S.P.G. Grants are to be made, is not available for the purchase of Land for building or otherwise, or for the payment of existing debts on Churches or Institutions.**

(32

*Diocese of* S. Johns Kaffraria *Date* Nov 24. 1896.

| 1. Place | 2. Church Population of District | 3. Total Population | 4. Description of Site, extent, how acquired or to be acquired, and how secured or to be secured to the Diocese | 5. Total Estimated Cost of Church | 6. Amount to be raised from (a) Local Sources | 6. Amount to be raised from (b) Sources other than (a) or S.P.G. | 7. Grant-in-aid asked for from the S.P.G. | 8. REMARKS |
|---|---|---|---|---|---|---|---|---|
| (St Johns diocese) | | | | | | | | |
| Umtata | 12.00 all colours. | 35,000 | 6 erven abutting Market Square 2 already secured; others being negotiated. Properly vested in Dioc: Trust Board. | £7500 | very little. | The Balance | £1000 | £2000 already in hand. |
| | | | | | | | | |
| S. Marks Kaffraria | 2000 all colours. | 35.000 | On Mission Property. | £3000 | very little more | The Balance | £1000. | Bransby Bishop of St Johns |

(For Form B see over.)

B

28

## B 1.—Colleges, Schools, or other Places of Education.

| | Place | Population (a) Christian | Population (b) Non-Christian | Name of existing or of proposed College, School, or other Place of Education | No. of Pupils attending existing Institution (a) Christian | No. of Pupils attending existing Institution (b) Non-Christian | Building and Site, in whom vested or to be vested | (a) Total Income of existing Institution, and whence derived; in particular state amount of S.P.G. Aid by Annual Grant or otherwise<br>(b) Estimated Income of proposed new Institution | Total Estimated Cost of proposed addition to existing Building, or of proposed new Building | Amount of Grant asked for from S.P.G. (a) For Building | Amount of Grant asked for from S.P.G. (b) For Endowment | REMARKS |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | (St Johns diocese) | | | | | | | | | | | |
| 102 | Umtata | 20,000 including Non-Church | ½ a million | S. John's Theological College & Training Institution | 120 | 25 | Diocesan Trust Board | (a) Government £425<br>School Fees 200<br>Scholarships 80<br>Grants Scotch 140<br>" S.P.G. 200<br>Endowment 66.10/-<br>Donations 28.10/-<br>£240<br>(b) £1640— | £3000 | 2000 | £100 per an | Education Dept. of Colony are freeing us with Mr Jones a Training Coll. with Practising Schools. Being Diocesan Missionary they will give no help to the Necessary Buildings. Present buildings insanitary & utterly inadequate. Buildings contemplated are not any class but Dormitories. The Principal Students' Room & Chapel. The dormitory accomodation serves not only the Pupil Teachers, but also of the Practising School. Brantley Bishop Mashonaland |
| | | This is an institution for the Territories which form St John's Diocese not for Church work alone | | | | | | | | | | |
| 103 | All Saints Inyati | 1500 | 50000 | All Saints School for Native Girls | 30 | | | | (a) £300 | £250 | | |
| 104 | Pondoland | | | (Village Schools Scholarships) | | | | | | | £200 | |

## B 2.—Hospitals.

| Name and Situation of existing Hospital (or Site of proposed New Hospital) | When Established | In whom vested (or to be vested) | Population of Place or District | No. of Patients treated Annually | (a) Total Income of existing Hospital, and whence derived; in particular state amount of S.P.G. Aid by Annual Grant or otherwise<br>(b) Estimated Income of proposed New Hospital | Total Estimated Cost of proposed addition to, or improvement of, existing Building, or of new Building | Amount asked for from S.P.G. (a) For Building | Amount asked for from S.P.G. (b) For Endowment | REMARKS |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | |
| | | | | | | | | | |
| | | | | | | | | | |

1171 Umtata, S. Africa. 1171

27 November 1896.

To the Secretary
S.P.G.

32902

Dear Sir.

In answer to your letter containing forms of application for money for building for poor the Marriott Fund, I have ventured to send in the enclosed.

First in importance stands the native Boys Institution; this has been in existence since Bp Callaway's time; we are now forced by the Education Dept. to increase it both in extent and in teaching efficiency. They give only annual grants for salaries, nothing for buildings. as the institution is on Church lines, & the buildings & ground belong to the Diocese. The number of boys at present living with the buildings, are so, we want accommodation for about 100 more. the majority of these will be boys undergoing ordinary education, about 60 ought to be pupil teachers in training for masterships; the remaining boarders, & the day scholars, will form the practising schools for the pupil teachers in training.

Not only is this enlargement demanded by the Govt
really called for
ment, but it is demanded by the Church, and
by the natives themselves. On all sides there is a
demand for qualified teachers, the natives will have
education, and the missionaries want really good
teachers to supply the want: and Education is found
to be the handmaid of Christianity, where religious
with secular
teachers and religious discipline go together, and
we are careful that they should; although I quite
see the danger of a divorce especially in a large
busy institution such as this is already. You will
see that our Theo: college is under the same roof. The
few students we have now, are very useful
as imparting a missionary tone to the school.
In asking so large a grant as £2000 for building
and £100 a year for endowment, I do so as being
impressed with the importance of the institution: our
territories are likely to remain what they are now,
native territories; there is no known mineral
wealth, which is the chief cause of disturbance
in the population, next to war; and war seems very

unlikely now, so that it would seem that this will be native territory for a long time - and certainly the people (natives) are more and more anxious for education, and rather more willing to pay for it. Hence in founding this educational native institution, we feel we are pursuing a place of permanent usefulness - and an additional £100 a year endowment, will relieve our Church funds, which otherwise would have to be unduly taxed. The school, though the buildings are sadly inadequate, is in full working order, under an able Headmaster, (Mr. Cameron Gordon) a Shandon Chelsea man. The second master is also from Wadham; we shall have to get a third European master, as our numbers increase. Of the grants asked for Church buildings, the first is for the Cathedral Church of the diocese, for which we have a sum of £2000 the gift of one many had

14/ not been for this gift, the possibility of building even
a part of a cathedral would have been very remote
we think now that we might begin to build a cha
if we had £3000 in hand. The site will most
likely be in the town of Umtata this will be
settled in the Synod which is called for Jan 6. 189
The It will be, practically, the parish church of the
parish town, and will be used generally
Sundays, but will differ from the other churches of th
diocese, in this respect: that all races will have rig
there by right, a certain part will be distinctly for
the use of natives. You will be aware of the difficulty
often felt in these mixings over the different colours
our population, and you will I think understand
that this right of worshipping for all should be safe
guarded in the cathedral of our missionary diocese,
and on all great occasions such as Synods, ordinatio
So the right will be no empty name but a reality

1176

Bp St. John's Umtata, 3 Pk

27 Nov 1897 189

Pk The second church for which a grant is asked is the church in course of erection at Matatiele in memory of the late Archdeacon Waters, the first Missionary of the Church in those territories, about £1000 has been spent on it, but it is only half finished; I think the style of building selected has been too ambitious, the stone has been too elaborately cut; £1000 would suffice to finish it, if ordinary stone work were used. The need of the church has been long apparent.

To go back to the college, I may say that I hope the Synod will send a resolution backing my application for funds for its enlargement. It needs an Iamb.

I am
Yours very truly
Bradley
Bish St John's

3

Umtata, S. africa

31 December. 1896

Marriott Fund.

4796

The Secretary
SPG.

Sir,

I beg to apply for a grant from the Marriott Fund, in addition to those submitted some weeks ago, for the descendants of the Kaffrarian [illegible] for the all round Shortlee native girls. It has been started by Canon Waters, at the suggestion of the Rev. Inspector of schools; the Government grant for the teachers but none for buildings, the particulars I sent as recommended with Canon Waters letter of the other side

Population
Health Children
50,000 1500

Present accomodation for 30 children in ordinary school rooms } cost £500.

Increased accomodation for 70 children now required cost estimated at £300.

£350 asked for from the Fund.

The need for a girls boarding school is great and the Government approval of the scheme is likely.

I am
Yours respectfully
Bramley
Bishop of St. John's

1179

Dunraven,
Ryde,
16 Jan. 1876.

3993

Dear Mr Stetchley,

A friend has offered to give some shares in a limited liability Company to the Kaffrarian Mission. Do you know of any reason, legal or moral, against a Miss't Assoc'n holding such shares? What is the practice of S.P.G. in the matter? Excuse my troubling you. Remain, Yrs. very truly,

Wm Cameron.

1181

8998

3rd March '96

Koff: I-295

1181

Dear Mr Tucker

Thank you very much for forwarding the Proof of the Instructions to Catechists which I now return with one or two slight corrections. I am very grateful to you for seeing about it, and hope the little book may prove useful. I have at last, with much regret, left Grindelwald where I improved greatly, and expect to spend 2 weeks here.

With kind regards

Yours very sincerely

C J Callaway

1183

Many thanks for the Cartoons which I am returning to-day. I wish I could be at the meeting on the 7th but I am due at Wells.

Yrs. C J Callaway

28th Ap '96

LONDON. 45PM S
AP 28
96

Shall you be at liberty and able to see me at 11.45 AM on Wednesday next (15th)?

I returned yesterday after a tiring journey.

With kind regards

Yours very sincerely

C J Callaway

1C

1181

8998

3rd March '96

Kaff: I-295

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Yours very sincerely

G Callaway

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Yrs. G Callaway

28th Ap '96

LONDON S.W. 4.45PM AP 28 96

Shall you be at liberty and able to see me at 11.45 AM on Wednesday next (15th)? I returned yesterday after a tiring journey.

With kind regards

Yours very sincerely

G Callaway

TELEGRAMS,
MERROW.

5 16183

1185

GUILDCROFT,
MERROW ROAD,
GUILDFORD.

4th June' 96

My dear Mr Tucker

Very many thanks for the books which I find here. I will gladly write a story for the G.M in my first leisure. At present I am teaching about a good deal. I hope to sail on the Tartar 20th inst and to take with me a newly ordained Deacon from Scotland. (Myllie) and a layman from Ireland (Merlitt). Two Priests are to follow.

12116

(15)

1187

Meadowcroft,
Chislehurst,
Kent.

Low Sunday '96

Dear Mr Tucker

Shall you be at Delahay St and able to see me at 11.45 AM on Wednesday next (15th)? I returned yesterday after a tiring journey.

With kind regards

Yours very sincerely

G Calloway

ought these men to
show themselves to you before
going out or to pass your
Committee? I am ignorant
about these things and shall
be glad of a line.
With kind regards

Yours very sincerely
C Calloway

12116

(13)

Meadowcroft,
Chislehurst,
Kent.

1187

Low Sunday '96

Dear Mr Tucker

Shall you be at Delahay St and able to see me at 11.45 AM on Wednesday next (15th)?

I returned yesterday after a tiring journey.

With kind regards

Yours very sincerely

G Calloway

dress
.G. Cuthbert
Isolo
Griqualand East
Via Kei Road
S. Africa

SS Tartar (Penzance Letters) (OP)
6th July '96

1189

1973 5

Rev dear Mr Lugard

You asked me for a Story
on the Gospel Missionary. I now Enclose
something which, I hope, may be useful
for that or for some other publication.
If you dont happen to want it
perhaps you will be kind Enough to
Send it back to me as it will save
another letter to Some Scotch Magazine.
We are having a good voyage and
hope to reach Capetown on Wednesday night.
With kindest regards

Yours very sincerely
C Callaway

[illegible]

[illegible]

[illegible]

1. Wit 1935

The Story of Augustine

Giggles 15/6/35 96 1191 1191

During my recent visit to England I received a letter from one of the boys at my Pondomisi Boarding School. The letter was written in Kafir, but I will give you a rough English translation.

"St Cuthberts,
Gsdo.
Griqualand East
S Africa

"My dear Father,

"I am glad to have this opportunity of writing to tell you that we are all well, and I hope you are well in that far-off country where you are staying. I am writing to you because I am in a difficulty. My sister wants to leave her home and to come and live at the Mission and I want you to tell me what I am to do.

"Our new School-house is very nice, and, on the opening day, we had games and saw many pictures of mystery (Magic lantern pictures) .....

"I am,
Your Son.
"Augustine."

Two and a half years ago this boy's name was not Augustine but Balekwa. He

was not then a Christian: he knew nothing 1193
of God: he had never heard of an alphabet,
and had never seen such things as
pen and ink. In those days Balakwa
lived at a place called Mbinja, his parents
were both dead, but he, and his only sister,
lived with their Uncle and Aunt who were,
and are, heathens. Their home consisted
of a few beehive-shaped huts, built of
sods with thatched roofs, arranged in a
semicircle round the Cattle Kraal (the
place where the cattle are kept at night).
If you had gone inside one of these huts,
at first your eyes would have been blinded
by the smoke of the wood fire which has
no outlet other than through the thatch of
the roof, and, when they had become
accustomed to this, you would have seen nothing
but a bare interior with a few mats
rolled up, which serve as beds at night, and
possibly a few pots and a goat. Outside
the hut you might have seen the owners

[illegible]

lying about in the sunshine dressed in the national costume - a blanket smeared with red clay, and a little way off you might have seen Balekwa, with a goat skin thrown round him, herding a few sheep.

These people - Pondomisi - have, practically, no religion, no idea of a living and personal God. In times of sickness they sometimes sacrifice an ox, with a certain amount of ritual observance, to appease the spirit of some departed ancestor - and their practice professes, of course, a belief in the existence of the departed: or, at other times of sickness, they consult the 'Witch-doctor' who professes to receive messages from the dead and generally suggests that the sickness is caused by some enemy (generally a rich one) who must be driven out in order to ensure the recovery of the sick person.

more than a Question: to begin nothing
I said: he had never known me unhappy,
and that seemed to me something. As
for real pain,
loved me as I love Emily Brontë,
were both dead, but he, and his only brother,
lived with
loved, with
and see, Heathcliff?
My dear Nelly, I shall
only with Hindley's, engaged in a
game which
[illegible] (I wish
I can't
If you had spent a week as I have lived,
as quiet upon earth would have been blessed
by the sinners of the world for whom
we would have
Oh, what
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

lying about in the Sunshine dressed in the national costume - a blanket smeared with red clay, and a little way off you might have seen Baleka wa, with a goat skin thrown round him, herding a few sheep.

These people - Pondomisi - have, practically, no religion, no idea of a living and Personal God. In times of Sickness they sometimes Sacrifice an ox, with a certain amount of ritual observance, to appease the Spirit of Some departed ancestor - and their practice proves, of course, a belief in the Existence of the departed: or, at other times of Sickness, they Consult the 'Witch-doctor' who professes to receive messages from the dead and generally suggests that the Sickness is caused by some enemy (generally a rich one) who must be driven out in order to insure the recovery of the Sick person.

1925

Lying about on the floor there stood in
the traditional fashion - a flowered chamber
with red edge, and a tall white jug
and simple bone china toilet-ware, with a
design of blue flowers round him, breaking a
few chips.

Mrs Perks - Pondering - Thank, practically,
for nothing, no idea of a living and
no training, no idea of a business life
[illegible] Yet, in time of sickness Mrs
Perks became one, with a certain
amount of natural dignity to support
the shock of some displeased words -
as Mrs Perkins brought a cup of tea,
which in the absence of Mrs Perks,
was the home of sixpence. Mrs
Perks the 'Mistress' was
[illegible] from the bed and
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]

In times of drought they take presents of cattle and go to a little old man, who is about the Sole Survivor of the race of 'Bushmen', who has now a great reputation for his supposed power of withholding or bestowing rain.

Not far from Balekwa's old home we have a few Christian people and a hut which serves for a little Church where a ~~preacher~~ Catechist is occasionally sent to teach & preach to the people.

On one occasion Balekwa seems to have gone to this place and to have heard, for the first time, of the teaching of our Holy Religion: he came to know the Catechist, and was told by him of our School for Pondomisi boys where he could live and could learn a great deal more about this 'Way'.

One day Balekwa came to me and told me of his wish to enter the School: he was admitted at once and soon fell into our ways.

Is time of drought they take precaution
of Cattle and go to a hilly old area,
who is about the Safe Guarding of the cattle
of Pastoral, who has not a great
reputation for his daily work 7
Watching & Protecting cattle.

Has not from Pastoral old days up
there is Best Christian People and
a Just which stands for a hilly Church
Pastoral
who is Pastor is reasonably Safe
& Just & preach to the people.

In our opinion Pastoral Church
have done — his place and I have
heard, he is not true, of the teaching
of our Holy Religion; he does not know
the Catechism, and was told by him of
our Catechist for Pastoral days where he
could live and could learn & preach
about our Christ.

In day Pastoral come true and tell
us of his visit to the School; he was
instructed at once and upon his visit
our work.

At that time we had about 25 boys (boarders) many of whom were baptised. These boys live very much as English school-boys, Except that they do much more for themselves, they plough their own lands for the grain Clean their huts & cook their food, in addition to the regular hours in school, attendance on certain days in Church, and games.

One day Baleka came to me and said that he wanted to join the 'Class'. This is a great Event: what he meant was this, he wanted to become a Catechumen - one of those preparing for Holy Baptism - and to be carefully instructed in the Faith. For some time I had noticed that Baleka was a promising boy, he was very attentive in School, constantly learning out of School, and frequently in Church at non-Compulsory Services, so I did not hesitate to admit him formally

On that time we had about 35 boys
(Freshmen) many Filipinos were
included. Some boys have graduated
English School long, except that they do
usual work for Missions, they belong
this our Church for the years. Since
the Lord's Call this year, in celebration
of the regular boys in School, other than
for Sabbath day in Church, and Sunday.
In that Publishing Corp. I hope and
trust that be accepted to join the Class.
This is a real Call. What he want
you Mr. to would I become a
Christian - one of those preaching by
Hypocrisy - and I to carefully
instructed in the Truth. For some time
I had noted that Publishing was a
promising boy, he was very attentive
in Church, carefully learning God's
Word, and frequently at Church at
Non-Christian Services, so I did
not hesitate to admit him formally

as a 'catechumen' on the following Sunday, during the Celebration of the Holy Eucharist.

As a Catechumen he remained for at least a year receiving regular instruction in the Christian Faith, and, at the End of that time he was baptised taking the name Augustine. Since then Augustine has been confirmed and admitted to Communion and now he is one of the most promising boys of our Mission, and hopes to become a Catechist.

The day Augustine came in great trouble, to tell me that his Sister had been carried away to marry a heathen man to whom she strongly objected. Although the girl was a heathen she could claim protection from the 'laws' under these circumstances, So I sent a man with Augustine to

1921

Holy Communion.

The Celebration of the Holy Communion
at 11 a.m. every morning except
Wednesday in the Christian Year, and
at the end of that time he was
baptized taking the name Augustine
Since then Augustine has been ordained
and ordained to Communion and was
is one of the most prominent
of our Church, and began to become
a Catholic.

The day Augustine came to Ostia
town, I told me that his sister
had been carried away by pirates
during war. When she stepped
ashore she could clear Carthage
from the land under the Romans
so that a man with Augustine's

take her away and, 6 1203 bring her to the
Mission. Then the Uncle and Aunt
came, and, after a solemn promise
on their part, that the marriage should
be pressed no further, the girl agreed
to go back to their home (She had, at
that time no desire for Christianity).
After this Augustine came to me and
told me that he could no longer live
at the home of his Uncle and Aunt,
because he had taken the part of
his Sister against them, and he
asked to become my 'Son'. To this
I consented, and, as you see, my
'Son' is now able to write to his 'Father'
and he holds out a hope that his
Sister may, like himself learn to
acknowledge the faith of Jesus Christ.

Cuthbert. Tsolo. C. Calloway. Griqualand East. S. Africa.

From SPOTTISWOODE & Co.
19 AUG. 96
NEW STREET SQUARE, LONDON, E.C.

1205

## THE STORY OF AUGUSTINE.

DURING my recent visit to England I received a letter from one of the boys at my Pondomisi Boarding School. The letter was written in Kafir, but I will give you a rough English translation.

"S. Cuthbert's, Isolo,
"Griqualand East,
"S. Africa.

"MY DEAR FATHER,—I am glad to have this opportunity of writing to tell you that we are all well, and I hope you are well in that far-off country where you are staying. I am writing to you because I am in a difficulty. My sister wants to leave her home and to come and live at the Mission, and I want you to tell me what I am to do.

"Our new school-house is very nice, and, on the opening day, we had games and saw many pictures of mystery (magic lantern pictures) . . . .

"I am,
"Your son,
"AUGUSTINE."

Two and a-half years ago this boy's name was not Augustine, but Balekwa. He was not then a Christian; he knew nothing of God; he had never heard of an alphabet, and had never seen such things as pen and ink. In those days Balekwa lived at a place called Mbinja; his parents were both dead, but he and his only sister lived with their uncle and aunt, who were, and are, heathens. Their home consisted of a few beehive-shaped huts, built of sods, with thatched roofs, arranged in a semi-circle round the cattle kraal (the place where the cattle are kept at night). If you had gone inside one of these huts, at first your eyes would have been blinded by the smoke of the wood fire, which has no other outlet other than through the thatch of the roof; and when they had become accustomed to this, you would have seen nothing but a bare interior with a few mats rolled up, which serve as beds at night, and possibly a few fowls and a goat. Outside the hut you might have seen the owners lying about in the sunshine, dressed in the national costume— a blanket smeared with red clay, and a little way off you might have seen Balekwa, with a goat skin thrown round him, herding a few sheep.

These people—Pondomisi—have practically no religion, no idea of a living and personal God. In times of sickness they sometimes sacrifice an ox, with a certain amount of ritual observance, to appease the spirit of some departed ancestor, and this practice professes, of course, a belief in the existence of the departed; or, at other times of sickness, they consult the "witch-doctor," who professes to receive messages from the dead, and generally suggests that the sickness is caused by some enemy (generally a rich one), who must be driven out in order to insure the recovery of the sick person.

In times of drought they take presents of cattle and go to a little old man, who is about the sole survivor of the race of "Bushmen," who has now a great reputation for his supposed power of withholding or bestowing rain.

Not far from Balekwa's old home we have a few Christian people, and a hut which serves for a little church, where a catechist is occasionally sent to teach and preach to the people.

On one occasion Balekwa seems to have gone to this place and to have heard, for the first time, the teaching of our Holy Religion. He came to know the catechist, and was told by him of our school for Pondomisi boys, where he could live and could learn a great deal more about this "Way."

One day Balekwa came to me and told me of his wish to enter the school. He was admitted at once and soon fell into our ways. At that time we had about twenty-five boys (boarders), many of whom were baptized. These boys live very much as English school-boys, except that they do much more for themselves; they plough their own lands for the grain, clean their huts and cook their food, in addition to the regular hours in school, attendance on certain days in church, and games.

One day Balekwa came to me and said that he wanted to join the "class." This is a great event. What he meant was this, he wanted to become a catechumen—one of those preparing for Holy Baptism—and to be carefully instructed in the Faith. For

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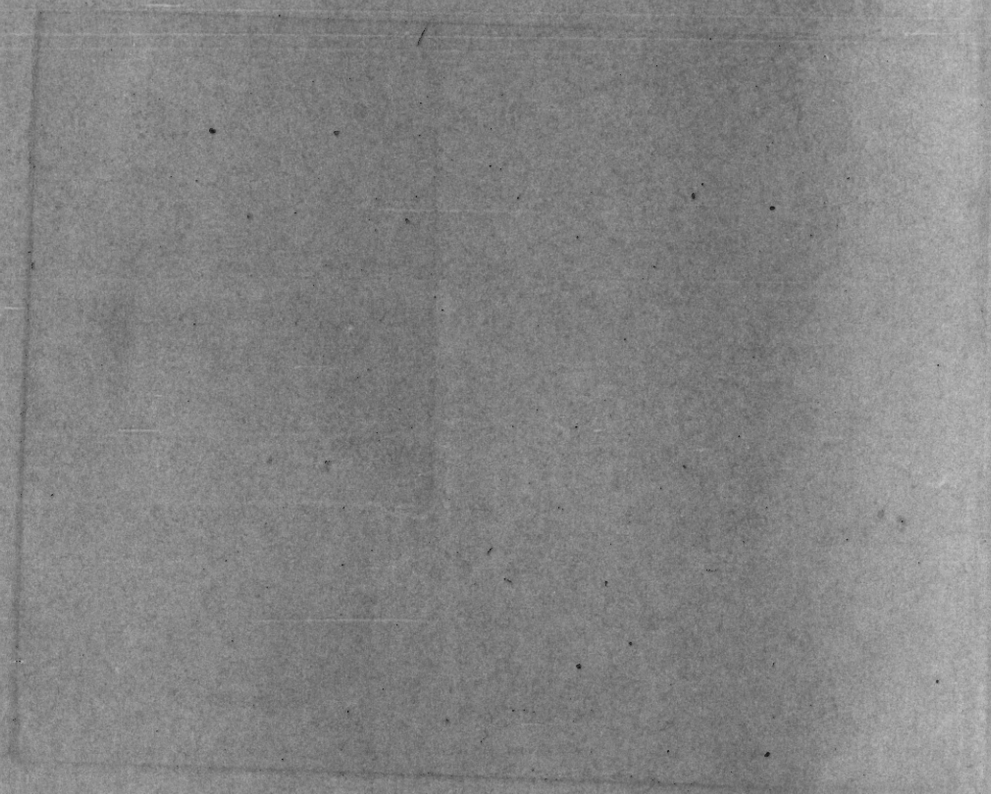
As a catechumen he remained for at least a year, receiving regular instruction in the Christian Faith, and at the end of that time he was baptized, taking the name Augustine. Since then Augustine has been confirmed and admitted to Communion, and now he is one of the most promising of our boys, and hopes to become a catechist.

One day Augustine came in great trouble to tell me that his sister had been carried away to marry a heathen man to whom she strongly objected. Although the girl was a heathen she could claim protection from the law under these circumstances. So I sent a man with Augustine to take her away and to bring her to the Mission. Then the uncle and aunt came; and after a solemn promise on their part that the marriage should be pressed no further, the girl agreed to go back to their home, she had at that time no desire for Christianity. After this Augustine came to me and told me that he could no longer live at the home of his uncle and aunt, because he had taken the part of his sister against them, and he asked to become my "son." To this I consented, and, as you see, my "son" is now able to write to his "father," and he holds out a hope that his sister may, like himself, learn to acknowledge the Faith of Jesus Christ.



Many thanks for note about Warner
I have written to him, and hope Sutton
may be able to see him satisfactorily.

1207

C. Gaulter Nov. 18th 1896

THE PARSONAGE,
FERRYDOWN S. JOHN,
BATH.

POST CARD

THE ADDRESS ONLY TO BE WRITTEN ON THIS SIDE

POST OFFICE
REGISTERED
96

The Reverend
J. W. Tucker
Rhodes Hall
Nashville.

ST. JOHN N.B.
OCT 3
1896

1625

We have
sent the Thanksgiving
Leaflets - 2 Dz Forward
Sept 14734

MW

Sept 6296
9th

1209

Please send me another 2 doz of yr.
Thanksgivings for Success in Mission
Work - sometimes bound with yr. smaller
Intercessory Manual. I don't require
the latter

W. A. Goodwin
Canon
Montreal. Cathedral

cdr
16

1211

St Matthews Westminster. SW

Jan 14 1896.

299 D 1211

Dear Mr Rhodes—

In my African wanderings which have taken me over a good bit of the country I have been sorry unable time in the interests of Bechuanaland and Gazaland. on the Vaal River & neighbourhood of Pretoria town. & I have often wondered how it is that our Church and her standard in Cape Town as a Missionary diocese which notoriously is been attempted quite hopelessly. e.g. Inhambane Damaraland. Ovampoland— Lake Nyasa and N Rhodesia

I know the character of the country
in the Order of these districts from
my past journeys & from me in the
Bushy districts which lies upon or
the westerly track - & my late people
are many about Kidds rule from
Cape Town.
Now why shd not an effort be
made in this direction? Edwards
S-Pg. Supplies me in a missionary
work, in effort to plant the Church
in this westerly Region? I know Dutch
Settlement to dread such Dutch speaking
people - & I know often Obstacle
interposes for Damara Land or
Damaqua land -
Should Lewis die an unhappy
business till a settlement is effected.

Faraday Hts — an Hon Mr Denny <
Hatzon known of an Australian —
West Indies — Tasmania (among British Colonies)
South America — India — & Melanesia
when a desire should may find
opportunity — Specially with enthusiastic
support! Support of British
Communications when they
are in accordance —

Yours sincerely

R. Hubert. Forbes

11 Tresillian Road
S. Johns. SE 1221
Dec 23.rd

Dear Mr Tucker 3345 96

Shall be pleased to keep Jan 15th open for your meeting - shall have made a note of it.

Yrs very truly 1221

Francis W Sutton.

Vol. I

Dear Mr Tucker 1898

Since I saw you two or three weeks ago I have received a good deal of health through my doctor speaking hopefully of my returning to Sadoland.

Whether the time comes for me to return or not I want to take charge more particularly of the medical side of the mission that I am anxious to develop

St Edmunds Cottage 1215
Southwold
Suffolk
July 7. 1896

Kaffraria
Vol. I. 298.

18298

Dear Mr Tucker

Since I saw you
two or three weeks ago I
have received a good deal
of health though my
doctor speak hopefully of
my returning to Rhodesia.

Whenever the time comes
for me to return it will be
to take charge more
particularly of the medical
side of the mission which
I am anxious to develop

now that the missions
hospitals is completed.
My hope is, after I
leave here at Michaelmas
to settle down in London
somewhere for 6 months
so that I may attend at
S. Thomas Hospital - my
old Hospital where I am
"a perpetual student" as
it is called. The sciences
of Medicine & Surgery
advance so rapidly that
after an absence of 6 years

it will be a very distinct advantage to the medical work of the mission if I attend the wards & to see the latest developments in treatment instead of merely reading of them.

There will however certainly be a good deal of expense in carrying out my plans - & I should be very glad if you could tell me of any clergy who you may know of who will:

give me Sunday duty either in London or the immediate neighbourhood - so that it wd. not interfere with my medical studies, & my return to the Hospitals on Monday mornings. If I could obtain such any work of this kind it wd help to meet the expense of a small furnished house or apartments for myself wife & children from Oct. 1 to March 31st - wh: is the Winter Session at the hospitals - Excuse my troubling you in the matter - The reason

I do so - You may think perhaps almost unnecessarily early as that unless I can get some such help I shall have a good deal of difficulty in carrying out my plans - which for the future of the mission I am anxious to do.

With kind regards

Yrs very truly

Francis W. Sutter

[Attention is particularly requested to the instructions on page 4 as to filling up this form.]

lt 14 1896

**DIOCESE OF** St Johns

No. 1/96

Staffania
Limitata

8th April 1896

1223

DEAR SIRS,

I beg leave to inform you that I have drawn upon you the undermentioned Bills at 30 days' sight for £888-15-0 on account of the Society's Grant for the Diocese of St Johns. for the quarter ending 31st March 1896 which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful Servant,

J Cumacton.
Dio Sec

*To the Treasurers of*
*The Society for the Propagation*
*of the Gospel in Foreign Parts,*
19 *Delahay Street, Westminster, London, S.W.*

| No. of Bill | DATE | PAYEE | AMOUNT £ | s. | d. |
|---|---|---|---|---|---|
| 1613 | 8 April 96 | Standard Bank Ltd | 838 | 15 | |
| 1614 | 8 April 96 | Standard Bank Ltd | 50 | . | . |
| | | | 888 | 15 | . |

Diocese of St Johns.

| NAME OF MISSIONARY | STATION | Period of Service for which payment is made | | Amount of Payment | |
|---|---|---|---|---|---|
| | | From | To | £ | s. |
| [In filling up this form, the names should be inserted only of such Missionaries as are entitled to draw on the Society's Grant, being appointed in accordance with the Society's Regulations Nos. 2 and 3 (see page 4).] | | | | | |
| Rev J Kaba | Cathedral | 1.1.96 | 31.3.96 | 62 | |
| Venb Archd Elk Cookes | St Marks | " | " | 12 | 10 |
| Rev Mk Young | Cala | " | " | 31 | 5 |
| Rev Canon Waters | All Saints | " | " | 107 | |
| Rev Canon Calloway | St Cuthberts | " | " | 55 | |
| Rev J R Green | Malalili | " | " | 40 | |
| Rev J B Addison | Rokstadt | " | " | 33 | 15 |
| Venb Archd Chamberlain | Clydesdale | " | " | 85 | 5 |
| Rev Cy Dixon | Mount Ayliff | " | " | 30 | |
| Rev W Scowcroft | Clydesdale | " | " | 10 | |
| W.M. Booker | St Andrews | " | " | 4 | 10 |
| Rev W Watson | St Barnabas | " | " | 45 | |
| Rev H A Tudor | Mount Frere | " | " | 36 | 5 |
| Rev H Mitchell | Bulawayo | " | " | 24 | 10 |
| Rev J Stead | " " Matabele | " | " | 6 | 10 |
| Right Rev Bishop Key | Umtata | " | " | 12 | 10 |
| Basuto | | | | | |
| Rev W Green | Malalili | " | " | 22 | 15 |
| Rev H A Tudor | Mount Frere | " | " | 31 | 15 |
| Bondoad East | | | | | |
| W.M. Booker | St Andrews | " | " | 25 | |
| | | | | 882 | 10 |
| Less Rev Stead's stipend to be paid in England | | | | 43 | 15 |
| | | | | 838 | 15 |
| Special Grant new work | | | | | |
| Right Rev Bishop Key | Umtata | 1.1.96 | 31.3.96 | 37 | 15 |
| Rev Canon Calloway | St Cuthberts | " | " | 6 | |
| Rev H A Tudor | Mount Frere | " | " | 6 | 5 |
| | | | | 50 | |

*Diocese of* _____ 1225

| NAME OF MISSIONARY | STATION | Period of Service for which payment is made | | Amount of Payment | | |
|---|---|---|---|---|---|---|
| | | From | To | £ | s. | d. |
| | | | | | | |
| | | | | | | |
| | | | | | |

# EXTRACTS FROM S. P. G. REGULATIONS.

## I. *Missionaries—their Selection and Appointment.*

2. No Missionary can be placed on the Society's List without an express resolution of the Society sanctioning his appointment and specifying the terms on which he is engaged. * * * *

3. In the case of a Missionary *not sent from this country* [England] the Society requires a recommendation (unless under exceptional circumstances) from the Bishop of the Diocese in which the Missionary has resided for a year immediately preceding. But a Missionary may be provisionally appointed and paid from an unexpended Grant by a Colonial Bishop and Committee (see 49) pending a reference made immediately to the Society.

4. When a Missionary, not having been sent by the Society from this country, is proposed to be placed on the Society's List, the following particulars are to be sent to the Society:—(1) Name of the Missionary. (2) Age. (3) Where educated. (4) Where, and in what work, engaged during the last three years. (5) Married or single.—Number of children. (6) References to Clergymen and others in this country to whom he may be known. (7) Proof of his competency to teach in any vernacular language required in his Mission. (8) Name of the Mission for which he is proposed. (9) Any other particulars which may assist the Society to form a correct judgment on the case.

## XI. *Accounts, Bills, and Drafts.*

55. A separate account is to be kept of all Grants from the Society, and they are not to be mixed in a general account with other funds of the Diocese.

56. The amount required for the payment of the salaries of the Missionaries is to be drawn at the end of each quarter by the Treasurer or Secretary, under the direction of the Committee.

58. Bills* are to be drawn payable thirty days after sight, and (*a*) where the Grant is not dispensed through a Local Committee, they must be drawn by the recipient himself, and must state his station, and the period of service for which he is remunerated. (*b*) Where the Grant is dispensed through a Local Committee, the amount of several salaries may be included in one Bill, and the above particulars respecting each salary must be stated in the Letter of Advice* preceding or accompanying the Bill.

60. A balance-sheet must be sent at the end of each year, showing the amount of Bills drawn on the Society, and the actual expenditure on account of the Society's Grant, and the balance (if any) remaining in hand; and receipts from the Missionaries and others must be sent as vouchers for the expenditure.

* Forms may be had on application.

# MEMORANDUM.

I. The Treasurers of the Society for the Propagation of the Gospel in Foreign Parts desire to call the special attention of all persons authorised to draw Bills upon them, on account of Grants made by the Society, to the imperative necessity which exists for all Bills to be preceded or accompanied by the Letter of Advice, as required by Regulation 58, in the form prepared and supplied by the Society. A Letter of Advice following a Bill is of no use for the most important of the purposes for which it is required.

II. In the case of Bills from India or other places which have communication with England by several routes, it is essential that the Advice should always be posted so as to go by the quickest route, and thus under any circumstances reach the Treasurers by the same mail which brings the Bills from the Merchants; as otherwise the Bills run the risk of not being promptly accepted for want of it. When the drawer of a Bill has once parted with it, he ought to act as if it was certain that it will reach London by the quickest possible route.

III. In any case of Forgery or other tampering with Bills, the Letter of Advice forms the only safeguard to the Treasurers against accepting Bills not properly drawn or authorised; and the credit of the Society and of its correspondents abroad is damaged if suspicion attaches to any Bills from neglect of those precautions, which the drawers only can supply through the medium of a Letter of Advice, properly filled up and despatched by the quickest route to the Treasurers, in the Society's Office in London, at the same time as the Bills are drawn.

*Spottiswoode & Co. Printers, New-street Square, London.*

[Attention is particularly requested to the instructions on page 4 as to filling up this form.]

**DIOCESE OF** Straits & Singapore

No. 2/96

3rd July 1896

DEAR SIRS,

I beg leave to inform you that I have drawn upon you the undermentioned Bills at 30 days' sight for £ 932 10s 0 on account of the Society's Grant for the Diocese of Straits for the quarter ending 30th June 1896 which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful Servant,

J. C. Mac Kay
Dio. Sec'y.

*To the Treasurers of*
*The Society for the Propagation*
*of the Gospel in Foreign Parts,*
19 *Delahay Street, Westminster, London, S.W.*

| | No. of Bill | DATE | PAYEE | AMOUNT £ | s. | d. |
|---|---|---|---|---|---|---|
| 43 | 1615 | 26 6 96 | Standard Bank Ltd | 882 | 10 | |
| 44 | 1616 | 26 9 96 | " " | 50 | | |
| | | | | 932 | 10 | |

## Diocese of St John's

| NAME OF MISSIONARY | STATION | Period of Service for which payment is made | | Amount of Payment | |
|---|---|---|---|---|---|
| | | From | To | £ | s. |
| [In filling up this form, the names should be inserted only of such Missionaries as are entitled to draw on the Society's Grant, being appointed in accordance with the Society's Regulations Nos. 2 and 3 (see page 4).] | | | | | |
| Rev J Kaba | St Cathedral | 31 3 96 | 30 6 96 | 62 | |
| Ven Archd Elcombe | St Marks | " | " | 124 | 10 |
| Rev Mark Morris | St Cola | " | " | 31 | 0 |
| Rev Canon Wallis | St All Saints | " | " | 103 | |
| Rev Canon Callaway | St Cuthberts | " | " | 55 | |
| Rev D.P. Green | St Matabele | " | " | 45 | |
| Rev J.F. Ashburnham | St Kokstad | " | " | 33 | 15 |
| Ven Archd Chamberlain | St Clydesdale | " | " | 80 | 5 |
| Rev Eg. Dixon | St Montagu | " | " | 30 | |
| Rev C Scarrott | Clydesdale | " | " | 10 | |
| W.E. Booker | St Andrews | | | 4 | 10 |
| Rev T Sedgwick | St Barnabas | " | " | 45 | |
| Rev A.A. Taylor | St Mount Frere | " | " | 36 | 0 |
| Rev A Mitchell | St Kilbourn | " | " | 24 | 10 |
| Rev Canon Waters | for native | " | " | 65 | 10 |
| Right Rev Bishop Key | St Umtata | | | 12 | 10 |
| **Basuto** | | | | | |
| Rev D.P. Green | St Matabele | " | " | 72 | 15 |
| Rev A.A. Taylor | St Mount Frere | " | " | 31 | 15 |
| **Bondsmaid Fund** | | | | | |
| W.E. Booker | St Andrews | " | " | 25 | |
| | | | | 582 | 10 |
| **Special Grant Work** | | | | | |
| Right Rev Bishop Key | St Umtata | 31 3 96 | 30 6 96 | 37 | 15 |
| Rev Canon Callaway | St Cuthbert | " | " | 6 | |
| Rev A.A. Taylor | St Mount Frere | " | " | 6 | 5 |
| | | | | 50 | |

*Diocese of* _____

1229

| NAME OF MISSIONARY | STATION | Period of Service for which payment is made | | Amount of Payment | | |
|---|---|---|---|---|---|---|
| | | From | To | £ | s. | d. |
| | | | | | | |
| | | | | | | |
| | | | | | |

# EXTRACTS FROM S. P. G. REGULATIONS.

## I. *Missionaries—their Selection and Appointment.*

2. No Missionary can be placed on the Society's List without an express resolution of the Society sanctioning his appointment and specifying the terms on which he is engaged. * * * *

3. In the case of a Missionary *not sent from this country* [England] the Society requires a recommendation (unless under exceptional circumstances) from the Bishop of the Diocese in which the Missionary has resided for a year immediately preceding. But a Missionary may be provisionally appointed and paid from an unexpended Grant by a Colonial Bishop and Committee (see 49) pending a reference made immediately to the Society.

4. When a Missionary, not having been sent by the Society from this country, is proposed to be placed on the Society's List, the following particulars are to be sent to the Society:—(1) Name of the Missionary. (2) Age. (3) Where educated. (4) Where, and in what work, engaged during the last three years. (5) Married or single.—Number of children. (6) References to Clergymen and others in this country to whom he may be known. (7) Proof of his competency to teach in any vernacular language required in his Mission. (8) Name of the Mission for which he is proposed. (9) Any other particulars which may assist the Society to form a correct judgment on the case.

## XI. *Accounts, Bills, and Drafts.*

55. A separate account is to be kept of all Grants from the Society, and they are not to be mixed in a general account with other funds of the Diocese.

56. The amount required for the payment of the salaries of the Missionaries is to be drawn at the end of each quarter by the Treasurer or Secretary, under the direction of the Committee.

58. Bills* are to be drawn payable thirty days after sight, and (*a*) where the Grant is not dispensed through a Local Committee, they must be drawn by the recipient himself, and must state his station, and the period of service for which he is remunerated. (*b*) Where the Grant is dispensed through a Local Committee, the amount of several salaries may be included in one Bill, and the above particulars respecting each salary must be stated in the Letter of Advice* preceding or accompanying the Bill.

60. A balance-sheet must be sent at the end of each year, showing the amount of Bills drawn on the Society, and the actual expenditure on account of the Society's Grant, and the balance (if any) remaining in hand; and receipts from the Missionaries and others must be sent as vouchers for the expenditure.

* Forms may be had on application.

# MEMORANDUM.

I. The Treasurers of the Society for the Propagation of the Gospel in Foreign Parts desire to call the special attention of all persons authorised to draw Bills upon them, on account of Grants made by the Society, to the imperative necessity which exists for all Bills to be preceded or accompanied by the Letter of Advice, as required by Regulation 58, in the form prepared and supplied by the Society. A Letter of Advice following a Bill is of no use for the most important of the purposes for which it is required.

II. In the case of Bills from India or other places which have communication with England by several routes, it is essential that the Advice should always be posted so as to go by the quickest route, and thus under any circumstances reach the Treasurers by the same mail which brings the Bills from the Merchants; as otherwise the Bills run the risk of not being promptly accepted for want of it. When the drawer of a Bill has once parted with it, he ought to act as if it was certain that it will reach London by the quickest possible route.

III. In any case of Forgery or other tampering with Bills, the Letter of Advice forms the only safeguard to the Treasurers against accepting Bills not properly drawn or authorised; and the credit of the Society and of its correspondents abroad is damaged if suspicion attaches to any Bills from neglect of those precautions, which the drawers only can supply through the medium of a Letter of Advice, properly filled up and despatched by the quickest route to the Treasurers, in the Society's Office in London, at the same time as the Bills are drawn.

*Spottiswoode & Co. Printers, New-street Square, London.*

1231 2515 1231

[Attention is particularly requested to the instructions on page [illegible] as to filling up this form.]

**DIOCESE OF** St Johns.

No. 3/96

Kaffraria
Umtata
26 Sept 1896

Dear Sirs,

I beg leave to inform you that I have drawn upon you the undermentioned Bills at 30 days' sight for £ 904 17 6 on account of the Society's Grant for the Diocese of St Johns for the quarter ending 30 September 1896 which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful Servant,

W. M. Inman
Due Seals

*To the Treasurers of*
*The Society for the Propagation*
*of the Gospel in Foreign Parts,*
19 *Delahay Street, Westminster, London, S.W.*

| No. of Bill | DATE | PAYEE | AMOUNT £ | s. | d. |
|---|---|---|---|---|---|
| 1613 | Sept 19. 96 | Standard Bank | 855 | . | |
| 1618 | " | " | 50 | . | . |
| 1619 | " | " | 2 | 17 | 6 |
| | | | 907 | 17 | 6 |

W. M. I.

Diocese of St John N.S.

| NAME OF MISSIONARY | STATION | Period of Service for which payment is made | | Amount of Payment | |
|---|---|---|---|---|---|
| | | From | To | £ | s. |
| [In filling up this form, the names should be inserted only of such Missionaries as are entitled to draw on the Society's Grant, being appointed in accordance with the Society's Regulations Nos. 2 and 3 (see page 4).] | | | | | |
| Rev J J Kaba | Cathedral | 30.1.96 | 30.9.96 | 62 | . |
| Ven Archd Coates | St Marks | " | " | 124 | 10 |
| Rev W R Ivany | Cala | " | " | 31 | 5 |
| Rev Canon Walters | All Saints | " | " | 102 | . |
| Rev Canon Calloway | St Catherines | " | " | 55 | . |
| Rev J P Shaw | Mahebill | " | " | 45 | . |
| Rev J O Addison | Moskstad | " | " | 33 | 15 |
| Ven Archd Chamberlain | Clydesdale | " | " | 85 | 5 |
| Rev J Dixon | Mount Ayliff | " | " | 30 | . |
| Rev C Deewes | Clydesdale | " | " | 10 | |
| W E Booker | St Andrews | " | " | 4 | 10 |
| Rev J Wilson | St Barnabas | " | " | 45 | . |
| Rev W A Tudor | Mount Frere | " | " | 31 | 5 |
| Rev W Mitchell | Butterworth | " | " | 24 | 10 |
| Rev Canon Waters for | Native | " | " | 65 | 10 |
| Right Rev Bishop Key | Umtata | | | 12 | 10 |
| | Pondoland | | | | |
| Rev P M Shaw | Mahebill | " | " | 22 | 15 |
| Rev W A Tudor | Mount Frere | " | " | 31 | 15 |
| | Pondoland East | | | | |
| W E Booker | St Andrews | " | " | 25 | . |
| | | | | 882 | 10 |
| Less Amount paid Rev E Mazuza | | | | 24 | 10 |
| | | | | 858 | . |
| | St Paul new work | | | | |
| Right Rev Bishop Key | Umtata | 30.6.96 | 30.9.96 | 37 | 15 |
| Rev Canon Calloway | St Cuthberts | " | " | 6 | . |
| Rev W A Tudor | Mount Frere | " | " | 6 | 5 |
| | | | | 50 | . |
| | Women's Mission Association | | | | |
| Archdeacon Coates | St Marks | | | 21 | |

*Diocese of* _____

1233

| NAME OF MISSIONARY | STATION | Period of Service for which payment is made | | Amount of Payment | | |
|---|---|---|---|---|---|---|
| | | From | To | £ | s. | d. |
| | | | | | | |

# EXTRACTS FROM S. P. G. REGULATIONS.

## I. *Missionaries—their Selection and Appointment.*

2. No Missionary can be placed on the Society's List without an express resolution of the Society sanctioning his appointment and specifying the terms on which he is engaged. * * * *

3. In the case of a Missionary *not sent from this country* [England] the Society requires a recommendation (unless under exceptional circumstances) from the Bishop of the Diocese in which the Missionary has resided for a year immediately preceding. But a Missionary may be provisionally appointed and paid from an unexpended Grant by a Colonial Bishop and Committee (see 49) pending a reference made immediately to the Society.

4. When a Missionary, not having been sent by the Society from this country, is proposed to be placed on the Society's List, the following particulars are to be sent to the Society:—(1) Name of the Missionary. (2) Age. (3) Where educated. (4) Where, and in what work, engaged during the last three years. (5) Married or single.—Number of children. (6) References to Clergymen and others in this country to whom he may be known. (7) Proof of his competency to teach in any vernacular language required in his Mission. (8) Name of the Mission for which he is proposed. (9) Any other particulars which may assist the Society to form a correct judgment on the case.

## XI. *Accounts, Bills, and Drafts.*

55. A separate account is to be kept of all Grants from the Society, and they are not to be mixed in a general account with other funds of the Diocese.

56. The amount required for the payment of the salaries of the Missionaries is to be drawn at the end of each quarter by the Treasurer or Secretary, under the direction of the Committee.

58. Bills* are to be drawn payable thirty days after sight, and (*a*) where the Grant is not dispensed through a Local Committee, they must be drawn by the recipient himself, and must state his station, and the period of service for which he is remunerated. (*b*) Where the Grant is dispensed through a Local Committee, the amount of several salaries may be included in one Bill, and the above particulars respecting each salary must be stated in the Letter of Advice* preceding or accompanying the Bill.

60. A balance-sheet must be sent at the end of each year, showing the amount of Bills drawn on the Society, and the actual expenditure on account of the Society's Grant, and the balance (if any) remaining in hand; and receipts from the Missionaries and others must be sent as vouchers for the expenditure.

* Forms may be had on application.

# MEMORANDUM.

I. The Treasurers of the Society for the Propagation of the Gospel in Foreign Parts desire to call the special attention of all persons authorised to draw Bills upon them, on account of Grants made by the Society, to the imperative necessity which exists for all Bills to be preceded or accompanied by the Letter of Advice, as required by Regulation 58, in the form prepared and supplied by the Society. A Letter of Advice following a Bill is of no use for the most important of the purposes for which it is required.

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*Spottiswoode & Co. Printers, New-street Square, London.*

1235

3958

[Attention is particularly requested to the instructions on page 4 as to filling up this form.]

**DIOCESE OF** St Johns Lucayan Bahamas

No. 4/96

31st March 1896

DEAR SIRS,

I beg leave to inform you that I have drawn upon you the undermentioned Bills at 30 days' sight for £ 932 10 0 on account of the Society's Grant for the Diocese of St Johns for the quarter ending 31st March 1896 which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful Servant,

Treasurer pro tem

*To the Treasurers of*

*The Society for the Propagation*

*of the Gospel in Foreign Parts,*

19 *Delahay Street, Westminster, London, S.W.*

| No. of Bill | DATE | PAYEE | AMOUNT £ s. d. |
|---|---|---|---|
| 1070 | 31st March 1896 | Stipends Bahamas | 882 10 |
| 2370 | " | " | 50 |
| | | | £932 10 |

Diocese of St. John's.

| NAME OF MISSIONARY | STATION | Period of Service for which payment is made | | Amount of Payment | |
|---|---|---|---|---|---|
| | | From | To | £ | s. |
| [In filling up this form, the names should be inserted only of such Missionaries as are entitled to draw on the Society's Grant, being appointed in accordance with the Society's Regulations Nos. 2 and 3 (see page 4).] | | | | | |
| Rev J. J. Kabe | Cathedral | 30.9.96 | 31.12.9. | 62 | . |
| Venerable Archdeacon Blackler | St Thomas's | . | . | 124 | 10 |
| Rev W. L. Grant | Cole | . | . | 31 | 5 |
| Rev Canon Watkins | All Saints | . | . | 102 | . |
| " Calloway | St Cuthberts | . | . | 55 | . |
| " J. W. Ewens | Natalville | . | . | 45 | . |
| " J. D. Arthur | Ko Rabad | . | . | 33 | 15 |
| Venerable Archdeacon Chamberlain | Clydesdale | . | . | 85 | 5 |
| Rev E. Dixon | Mount Cliff | . | . | 30 | . |
| " W. Seaborn | Clydesdale | . | . | 10 | . |
| W. E. H. Booker | St Andrews | . | . | 4 | 10 |
| Rev T. H. Sutton | St Barnabas | . | . | 45 | . |
| " H. Tudor | Mount Rose | . | . | 36 | 5 |
| " R. Mitchell | Balmoral | . | . | 29 | 10 |
| " Canon Waters | . . Native | . | . | 65 | 10 |
| Right Rev Bishop Kelly | Umtata | . | . | 12 | 10 |
| **Basuto** | | | | | |
| Rev W. Brown | Natalville | . | . | 22 | 15 |
| " H. Tudor | Mount Rose | . | . | 31 | 15 |
| **Pondoland East** | | | | | |
| W. E. H. Booker | St Andrews | . | . | 25 | . |
| | | | | 887 | 10 |
| **Special Grant new work** | | | | | |
| Right Rev Bishop Kelly | Umtata | 30.9.96 | 31.12.96 | 24 | 15 |
| Rev Canon Calloway | St Cuthberts | . | . | 6 | . |
| " H. Tudor | Mount Rose | . | . | 6 | 5 |
| | | | | 30 | . |

*Diocese of* _____ 1237

| NAME OF MISSIONARY | STATION | Period of Service for which payment is made | | Amount of Payment | | |
|---|---|---|---|---|---|---|
| | | From | To | £ | s. | d. |
| | | | | | | |
| | | | | | | |
| | | | | | |

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*Spottiswoode & Co. Printers, New-street Square, London.*

St Johns Kaffraria

1239

*To* THE TREASURERS *of the*

Society for the Propagation of the Gospel in Foreign Parts.

1896

DEAR SIRS,

In accordance with the Secretary's Advice, No. 3120, I have drawn upon you Bills for £ 1 „ 1 „ — and herewith append a statement of the manner in which I propose to spend the proceeds.

I am,

DEAR SIRS,

Your faithful servant,

W A Goodwin
Warden of St Johns College
Umtata
Theological Tutor
& Canon.

1241 1241 Huntata

30.7.96

21761

Canon Goodwin desires to express his sincere thanks to the donor of one guinea to his work & to say that he proposes to put it into the Building Fund which is to provide eventual by improved Dormitory & School Room Accommodation as soon as the Dept. Genl. of Education approves the further extension of buildings here at Huntata.

W. G. Goodwin.

Warden of St Johns Coll
Res. Tutor & Canon